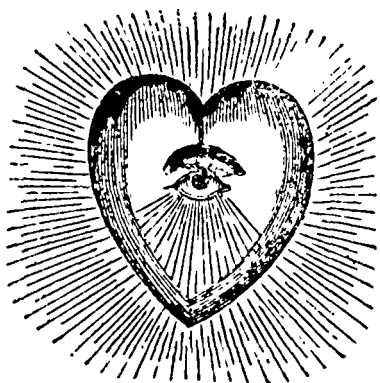


# THE



# SEER.

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All ye inhabitants of the world, and dwellers on the earth, See Ye, when He  
lifteth up an Ensign on the Mountains.—*Isaiah* XVIII, 3.

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## THE PRE-EXISTENCE OF MAN.

(Continued.)

36. There are two different kinds of knowledge: one kind is obtained from reason and reflection, of which self-evident truths are the foundation; the other kind is gained by sensation or experience. The ideas relating to the first kind are obtained by comparing truth with truth; hence they are acquired by spirits in this manner, and can be communicated to them independent of experience. The ideas of the latter kind cannot be obtained by reasoning or reflection; they can only be learned by experience. Spirits, therefore, can advance to the highest degree of knowledge in some things, while in others they must remain in ignorance until they are placed in circumstances to learn them by experience. Now there are many experimental truths which are just as necessary to be learned as truths of a different nature, and without the knowledge of which an intelligent being could never be perfected in happiness and glory; hence it becomes necessary that these spirits should enter bodies of flesh and bones, that they by experience may learn things which could not be learned in the spiritual state. None of these spirits are permitted to have tabernacles of flesh if they have violated the laws of their first estate and

altogether turned therefrom; for if they will not abide in the laws of the spiritual state and hold sacred the knowledge therein gained, their Father will not entrust them with the knowledge to be gained in the second estate. If they keep not the first estate, they will not be permitted to enter upon the second; and this is their torment because they are held back and are prohibited from advancing in knowledge and glory with the rest of the family who have been faithful.

37. That there has been a rebellion among these spirits, is evident from the Scriptures. The Apostle John says, "And there appeared another wonder in Heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of Heaven, and did cast them to the earth." "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth,

and his angels were cast out with him." (Rev. 12; 3, 4, 7, 8, 9.) The name of the being who headed this rebellion, was called, "Dragon," "Serpent," "Devil," or "Satan;" the place where the war commenced, was Heaven: the persons, engaged with the Devil were "his angels," called "the stars of Heaven": the number of Satan's army was "the third part of the stars of Heaven" or of "the angels," the other two thirds were headed by Michael: the Devil's army were banished from Heaven to the earth. Some, perhaps, may imagine that these angels were beings who had been redeemed from some former world, and afterwards rebelled; but if this were the case, they would not be evil spirits, but would be evil beings, having flesh and bones, and consequently would be unable to enter into the tabernacles of human beings; but as many of them frequently have entered into one person, it shows most clearly that they are spirits. Others, perhaps, may imagine that these fallen angels are the spirits of evil men who have died on some former world, and whose bodies have never been raised; but this conjecture would not harmonize with the plan, pursued in regard to the wicked of this creation who are all to be raised from the dead and their spirits and bodies to be reunited; neither would it harmonize with the testimony of the Apostle Jude who says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude, verse 6.) This passage proves that fallen angels are those who were on trial in their first estate. Angels do not receive fleshly bodies until they enter their second estate, consequently those in the first estate must be spirits. That these angels were spirits, pertaining to this creation, and not to a former one, is shown from the fact, that they are reserved "in chains under darkness unto the judgment of the great day." If they had lived in a first estate,

preceeding the one where our spirits were on trial, then they would have been judged on a previous world. but their judgment day has not yet come, but will come at the end of the earth, or at the time when the wicked of this world are judged. If, then, they are to receive a judgment in connection with the inhabitants of this earth, they must have formed a portion of the same family in the first estate, and did not have an origin anterior to the family, designed for this earth.

38. Having learned that there has been war in Heaven, let us next inquire, at what period this war ended? It is very plain that the war must have been raging in Heaven after the earth was formed; for when the Devil and his angels were cast out of Heaven, they were banished to our earth, consequently the earth was formed and in existence at the close of the war in Heaven. The Devil was on the earth at the time Adam and Eve were in the garden: it was he that lied to Eve and deceived her; hence, he is called "a liar from the beginning" or "the father of lies." Now whether he and his angels had, at that early period, been cast out of Heaven upon the earth, is not, in the English version of the Bible, clearly revealed. If they had not at the period of the fall of Adam, already received their banishment from heaven, the Devil must, at least, have come, by permission, to this earth, and entered into the garden; and if his expulsion had not, at that time, taken place, he would, after having accomplished his evil designs in bringing about the fall of man, have returned again to his armies in Heaven to encourage them in their unholy and malicious warfare. But from the testimony, in the revelations which God gave through Joseph Smith, the prophet, we are informed that Adam was Michael. It is reasonable, therefore, to suppose, that Michael who headed the armies in Heaven against the Devil's forces would continue the command until the close of the war or until the Devil's army

were banished to the earth. To have left his post, and resigned his command before the enemy was overcome, would have been only a partial victory, and the trial in the first estate would have been incomplete. Nothing short of a full discomfiture of the enemy's forces and their banishment from Heaven, would have rendered the victory complete; nothing short of this, would have entitled them to the praise of having kept their first estate. It is plain, therefore, that the war in Heaven had ended, before Michael left Heaven, and entered a body of flesh and bones under the name of Adam.

39. When did this war in Heaven commence? All the light we have upon this question is contained in modern revelations, and in those ancient revelations which have been revealed anew through Joseph the Seer. We quote the following from the book of Abraham: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these, there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads forever and ever. And the Lord said, who shall I send? And

one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the Heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water." In this divine history, we are informed that the rebellion commenced at the time that the heavenly host were counseling together, concerning the formation of this earth and the peopling of the same. The rebellion, therefore, must have been raging from the time of the holding of this grand council, until the foundations of the earth were laid, and probably too for some time after; but it must have been some time during the period between the beginning of this creation and the completion of the same, preparatory to the reception of Michael or Adam, that Satan and his army were overcome and banished to the earth. How long the period was, intervening between the time of holding the council and the beginning of this creation, is not revealed; it may have been only a very short period, or it may have been millions of years. And again, how long it was from the commencement of the creation, until Satan was cast out, is not revealed; because we do not know the length of time included in each day's work, pertaining to the creation; neither do we know on which of these days or periods he was cast out.

40. The cause of Satan's rebellion is more fully described in the inspired translation of the book of Genesis, as revealed by JOSEPH the SEER. We give the following quotation: "And I, the Lord God, spake unto Moses, saying, that Satan, whom

thou hast commanded in the name of mine Only Begotten,\* is the same which was from the beginning; and he came before me saying, behold me, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God: wherefore, he sought to destroy the world, yea, and he said unto the woman, yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." From the quotation which we have given from the Book of Abraham, it is shown that the council, where this rebellion first started, was held before the earth was made. And in this last quotation from Genesis, we learn some of

the causes which excited the revolt. It seems that Satan had proposed a plan to "*redeem all mankind, that one soul should not be lost*;" and believing that his plan was superior to any other suggested in the council, he was determined to carry it into effect at all hazards; hence, he said to the Lord, "*surely I will do it; wherefore give me thine honor.*"

41. If Satan had been permitted to carry out his plan, it would either have destroyed the agency of man, so that he could not commit sin; or it would have redeemed him in his sins and wickedness without any repentance or reformation of life. If the agency of man were destroyed, he would only act as he is acted upon, and consequently he would merely be a machine; and his actions would have neither merit or demerit, so far as he was concerned, and could neither be punished nor rewarded, and would produce neither misery nor joy. Destroy the agency of man, and you destroy the main-spring of his happiness. Again, take away the agency of man, and you deprive him of his intelligence; for intelligence is the original force or cause of actions; it is a self-moving force; and all actions, resulting from such a force, must necessarily be free. If, therefore, the agency of man or his freedom of action be destroyed, you destroy his self-moving force; and if you deprive him of such force, you deprive him of intelligence; therefore, agency is essential to the very existence of intelligence. This truth is clearly revealed in a revelation given to JOSEPH the SEER, which reads as follows: "All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, *otherwise there is no existence.* Behold, here is the agency of man." (Doc. and Cov., sec. 83, par. 5.) The plan proposed by the devil, while he was yet in his first estate or in Heaven, was to destroy the agency of man, thereby depriving him of the intelligence which God had given to him, and by this process man would be unable to do, of his own accord,

\* For the contest which Moses had with the devil, see a revelation which was given to Moses, previous to his writing the book of Genesis, published in "The Pearl of Great Price."

either good or evil ; and Satan thought that he could thus "redeem all mankind, that not one soul should be lost." He did not perceive that man, redeemed after his plan, would be a perfect idiot, without the least glimmering of intelligence.

Some, perhaps, may think we have misrepresented the intentions of the devil ; for they can scarcely believe him to be so profoundly ignorant as to propose a plan which would, in its very nature, destroy the intelligence or knowledge of the human race. Such, perhaps, may argue that it is more reasonable to suppose that the devil intended to leave them to their agency, so far as doing good or evil is concerned ; and that thus their intelligence would be retained ; but that he designed to redeem them from the effects of their sins without any exercise of their agency in the act of repentance or reformation. Such a plan, we admit, would thwart the ends of justice, and would admit unholy and sinful beings into the kingdom of God ; such beings would be redeemed in all their sins and would still be determined to pursue a sinful course. And such characters would turn a Heaven into a hell, and make themselves miserable, and also all others with whom they were associated. But such a plan, though it destroys justice, does not destroy the agency of man. It is true, that it redeems him without the exercise of his agency, but does not deprive him of it. But the revelation says, that Satan desired to bring about the redemption of all mankind by the destruction of his agency ; it reads thus : "Satan rebelled against me, and sought to destroy the agency of man which I, the Lord God, had given him, and also, that I should give unto him mine own power." However wise Satan may have been, in some respects, this plan certainly was a very foolish one. Satan's sin does not appear to have consisted wholly in the foolishness of the plan which he proposed before the grand council of Heaven, but in his stubbornness or unwillingness to yield to the su-

perior light of the council ; having devised the plan, he was determined to carry it into effect : therefore he sought to overthrow the kingdom and to usurp the power thereof in his own hands ; hence, he demanded of the Lord, saying, "*Give me thine honor,*" or as the Lord expresses himself in the above quotation, "*Satan rebelled against me, and sought that I should give unto him mine own power.*"

42. However foolish Satan's plan may appear to us, it must have appeared plausible to many of his brethren : they looked upon a theory which they supposed would redeem them all to be superior to all others. They either had not sufficient intelligence to judge of the consequences of a scheme, destroying the agency of man ; or else they preferred to run the risk of the results, rather than come under a plan, founded upon the principles of justice and mercy, which would punish and reward them according to their works. It may be, that they were capable of discerning and judging righteously, every scheme that was proposed, but were careless and indifferent upon these subjects, deciding with Satan, before they had made sufficient investigation, and having taken sides, they were determined to maintain their position.

43. It is not likely that the final decision of the contending armies took place immediately. Many, no doubt, were unsettled in their views, unstable in their minds, and undecided as to which force to join : there may have been, for aught we know, many deserters from both armies : and there may have been a long period before the division line was so strictly drawn as to become unalterable. Laws, without doubt, were enacted, and penalties affixed, according to the nature of the offences or crimes : those who altogether turned from the Lord, and were determined to maintain the cause of Satan, and who proceeded to the utmost extremities of wickedness, placed themselves without the reach of redemption : therefore, such were prohibited from entering into a second

probationary state, and had no privilege of receiving bodies of flesh and bones. A second estate, to them would have been of no advantage, because they had sinned to that extent that the Spirit of the Lord had entirely left them, and light and truth no longer dwelt in them, therefore, they could not feel a disposition to repent; and if they had been permitted to enter another state of trial, they would have continued their unholy warfare. And, also, if they had been permitted to receive fleshly bodies, they would have propagated their species, and instilled into the minds of their children the same devilish principles which reigned in their own bosoms. Therefore, the Lord thrust them out of Heaven and "reserved them in chains of everlasting darkness until the judgment of the great day" which will come at the end of the earth. The number cast out were about one-third part, as revealed, not only to John on the isle of Patmos, but to JOSEPH the SEER, as follows:—"And it came to pass, that Adam being tempted of the Devil; for, behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honor which is my power; *and also a third part of the hosts of Heaven turned he away from me*, because of their agency; and they were thrust down, and thus came the Devil and his angels. And, behold, there is a place prepared for them from the beginning, which place is hell." (Doc. and Cov., sec. 10, par. 10)

44. Among the two-thirds who remained, it is highly probable, that, there were many who were not valiant in the war, but whose sins were of such a nature that they could be forgiven through faith in the future sufferings of the Only Begotten of the Father, and through their sincere repentance and reformation. We see no impropriety in Jesus offering Himself as an acceptable offering and sacrifice before the Father to atone for the sins of His brethren, committed, not only in the second, but also in the first estate. Certain it was, that

the work which Jesus was to accomplish, was known in the Grand Council where the rebellion broke out; it was known that man would sin in his second estate; for it was upon the subject of his redemption that the assembly became divided, and which resulted in war. John, the revelator, speaking of a certain power, says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13: 8.) Now we may ask, Why was the Lamb, considered as "slain from the foundation of the world?" If there were no persons who had sinned in their first estate, that could be benefitted by the sufferings of their elder brother, then we can see no reason for considering Him at that early period, as already slain: the very fact, that the atonement which was to be made in a future world, was considered as already having been made, seems to show that there were those who had sinned, and who stood in need of the the atonement. The nature of the sufferings of Christ was such that it could redeem the spirits of men as well as their bodies. The word of the Lord, through JOSEPH, the prophet, to Martin Harris, reads thus:—"I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (Doc. and Cov. sec. 44: 2.) Jesus

suffered, not only in body, but also in spirit. By the sufferings of His body He atoned for the sins of men committed in and by the body: by the sufferings of His spirit, He atoned for the sins committed by the spirit; hence, the atonement redeems both body and spirit. It is reasonable, therefore, to suppose that if spirits in the first estate sinned, they might be forgiven through their faith and repentance, by virtue of the future sufferings of Christ.

45. That the spirits of men did receive promises and gifts before the world began, is clearly manifest in many parts of Scripture. The Apostle Paul writes as follows:—In hope of eternal life, which God, that cannot lie, *promised before the world began.*” (Titus 1: 2.) God “promised” “eternal life.” When was this promise made? It was made “*before the world began*” To whom was it made? It was made to the spirits of men who existed before the world began. We were comforted with the promises of God when we dwelt in His presence. We could then look upon the face of the First Born and consider Him as already slain, or as Peter says, that He “*verily was foreordained before the foundation of the world.*” (1 Pet. 1: 20.) When we were in our spiritual state, all the grace or mercy we received, was because of Christ. Paul, in speaking of God, says, “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” (2 Tim. 1: 9.) According to this passage, and the preceding ones, Paul, Timothy, Titus, and others existed before the world began, and in that anterior existence, God made promises unto them of eternal life, and also gave them grace “in Christ Jesus.” The apostle Paul also says: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in

Him before the foundation of the world.” (Eph. 1: 3, 4.) Now if the Apostles and others were called “with an holy calling,” and “chosen in Christ before the foundation of the world,” and actually received grace in Christ, and had the promise of “Eternal Life” made to them “before the world began,” then why should it be thought incredible, that in and through Christ they also received forgiveness of the sins which they may have committed in that pre-existent state?

46. If all the two-thirds who kept their first estate were equally valient in the war, and equally faithful, why should some of them be called and chosen in their spiritual state to hold responsible stations and offices in this world, while others were not? If there were none of those spirits who sinned, why were the Apostles, when they existed in their previous state, chosen to be blessed “with all spiritual blessings in heavenly places in Christ?” All these passages seem to convey an idea, that there were callings, choosings, ordinances, promises, predestinations, elections, and appointments, made before the world began. The same idea is also conveyed in the quotation which we have already made from the Book of Abraham. “Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born.” Now is there not reason to believe, that the nobility or greatness which many of these spirits possessed, was obtained by faithfulness to the cause of God? Was it not because of their righteousness that they were appointed to be the Lord’s Rulers? How did Abraham become one of the noble and great

spirits? How came the Lord to choose Abraham before he was born? If we had an answer to these questions, we should very probably find that Abraham stood up valiently for the Son of God at the time the rebellion broke out: and that because of his integrity and righteousness, the Lord chose him before he was born to hold authority and power in his second estate, to become the father of the faithful, and to be a blessing to all nations.

47. All the spirits when they come here are innocent, that is, if they have ever committed sins, they have repented and obtained forgiveness through faith in the future sacrifice of the Lamb. So far as innocency is concerned, they enter this world alike; but so far as circumstances are concerned they are not alike. One class of spirits are permitted to come into the world in an age when the priesthood and kingdom of God are on the earth, and they hear and receive the gospel; others enter the world in an age of darkness, and are educated in foolish and erroneous doctrines. Some are born among the people of God and are brought up in the right way; others are born among the heathen, and taught to worship idols. Some spirits take bodies in the lineage of the chosen seed, through whom the priesthood is transferred. others receive bodies among the African negroes or in the lineage of Canaan whose descendants were cursed, pertaining to the priesthood. Now if all the spirits were equally faithful in their first estate in keeping the laws thereof, why are they placed in such dissimilar circumstances in their second estate? Why are some placed in circumstances where they are taught of God, become rulers, kings, and priests, and finally are exalted to all the fulness of Celestial glory; while others are taught in all kinds of wickedness, and never hear the gospel, till they hear it in prison after death, and in the resurrection receive not a Celestial glory, but a Terrestrial? If rewards and punishments are the results of good and

evil actions, then it would seem that the good and evil circumstances under which the spirits enter this world, must depend upon the good and evil actions which they had done in the previous world. Our condition when we enter the next world will depend upon our conduct here. By analogy, then, does, not our condition when we enter this world, depend upon our conduct before we were born? Does not the question which the Apostles put to the Saviour, respecting the man who was born blind, show that they considered it possible for a man to sin before he was born? They considered it reasonable that a person should be born blind as a penalty for the sins which he had committed before he was born. Though the spirits are all innocent when they come here may it not be possible that they are forgiven and made innocent on condition that they shall enter this world under circumstances either favorable or unfavorable, according to the nature of their sins? Do not the inhabitants of our world, who are raised from the dead, differ in glory as one star differs from another? Is it not necessary that they should be forgiven of all their sins and made innocent before they can receive the Holy Ghost or any degree of glory? And do not the differences of their condition in the resurrection depend upon the nature of their actions in this life? If then they must be forgiven and become innocent before they can even enter a kingdom of glory, and if, when they do enter there, it is under a great variety of circumstances, depending on their actions here, then we may from analogy reason that the spirits must be forgiven and become innocent before they can even come here, and that when they do come, it will be under a great variety of conditions, depending on their actions in a previous state.

48. Though there may be many callings, and appointments in a previous state, relating to a future state, yet we do not imagine that the Lord has made any decrees consigning any individual, who is favored with



coming into this state, unto eternal damnation or salvation without conditions. Such a view would be entirely in opposition to the general tenor of the scriptures. Salvation is free for all who will comply with the conditions thereof: but there are certain callings, ordinances, appointments, and authority, pertaining to this life, which were conferred upon spirits before they came here, and which, doubtless, were promised to them because of their good works in the spirit world.

49. The division line being permanently drawn between Michael's and the Devil's forces, the latter were overpowered and cast down, and the whole heavens wept over their fall. A description of this is given in a vision shown to Joseph the Seer and Sidney Rigdon: we give the following extract: "And this we saw also and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father, was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning." (Doc. & Cov., sec. 92: par. 3.) Peace being restored in Heaven, and all who remained, having kept their first estate and overcome Satan, the next great work to be accomplished was to place these spirits upon the new earth in tabernacles of flesh and bones, where they all could pass through another series of trials, and meet their common enemy upon new grounds; and if they should succeed in this second warfare and overcome and vanquish the hosts of hell, they were to be counted worthy to inherit all things, and to become equal with their Father in glory, and in power, and in might, and in dominion.

50. The first tabernacle of flesh and bones was formed out of the dust of the ground. The Lord gives the following description of its formation: "And I, the Lord God, formed man

from the dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul, the first flesh upon the earth, the first Man also: nevertheless, all things were before created; but, spiritually, were they created and made according to my word."—(Joseph Smith's inspired translation.) This is more fully described in the book of Abraham. "And the Gods formed Man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and Man became a living soul. And the Gods planted a garden eastward in Eden and there they put the Man, whose spirit they had put into the body which they had formed." The first spirit who dwelt in a tabernacle here on the earth, was Michael the archangel, who headed the armies of heaven against the rebellious hosts: for this information, we are dependant on a revelation given to Joseph the Seer, as follows: "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a Prince over them forever." (Doc. & Cov., sec. 3: par. 28.) It is reasonable, that the chief Prince or Archangel, after having put to flight his enemies, and banished them from Heaven to the earth, should be the first to enter this earth, being shielded and protected by a body, to engage in a second warfare with his old enemy under new circumstances, that in due time, he and his brethren who were to come after him, might expel Satan and his hosts from the earth also.

(To be continued.)

## CELESTIAL MARRIAGE.

*(Continued.)*

Having proved the eternity of the marriage Covenant, and illustrated the design of this divine ordinance, it may not be improper to carefully examine some of the results which necessarily flow from this sacred institution. All who admit the eternal union of husband and wife, are obliged to admit as a necessary consequence a plurality of wives; for there are circumstances wherein this could not be easily avoided: for instance, Mr. A marries Miss B for time and for all eternity: in process of time, his wife B dies, leaving several children. The widower Mr. A again marries Miss C. Question. How will his wife C obtain a husband for all eternity? It is evident that she must remain single without a husband in a future state, or else be married to Mr. A for eternity as well as time. If she choose the latter, then Mr. A would have two wives in the morning of the resurrection. Again, Mr. A may be unfortunate by having his wife C taken from him by death; if he marry the third time, he would then have three in eternity; and so on. Also again, Mr. A may die before his wife B; his widow marries a young man C for this life only, as she is already bound to her deceased husband for eternity. Question, When Mr. A claims his wife in the resurrection, What will Mr. C do for a wife? Answer, he must either do without one, or else be married to a second one in this life; in the latter case, he would have two living in this life at the same time. Therefore, if marriage for eternity be a divine institution, as we have abundantly proved it to be, then the plurality of wives is a divine institution also; for the latter necessarily grows out of the circumstances arising in relation to the former.

Another instance may be mentioned; it is often the case that there are many females who never had the offer of marriage from young men in whom

they could place confidence to entrust themselves for all eternity. Question, Must these females remain without husbands in the eternal worlds? Would it not be far better for each of them to be connected in marriage with a faithful man, like Abraham, though he may already be a married man, than to remain in a single state to all eternity? Would it not be far greater happiness for her to be the second, or third, or fourth wife, and thus be placed in a condition to raise up an endless posterity, and enjoy with her husband all the glory and honor of his increasing kingdoms, than to remain as an angel or servant, without posterity, for ever and ever?

And again, there are many widows whose husbands die without embracing the gospel; these widows may never have the offer of marriage by single men. Shall they be left unprovided for in the eternal covenant of marriage? Would it not be a blessing for them to be placed at the head of a numerous offspring, by whom they would eternally be respected and revered in connection with their husbands? What faithful virtuous woman would not prefer to stand as the sixth or seventh wife of a good and faithful man, rather than to have no husband at all throughout the endless ages of eternity?

When nation rises against nation, and kingdom against kingdom, and the sword devours from one end of the earth to the other, as the prophets have predicted should be the case in the last days, many millions of fathers and brothers will fall upon the battle field, while mothers, and daughters, and widows will be left to mourn the loss. What will become of these females? Answer, the gospel will be preached to many of them, and they will flee out from among the nations, and be gathered with the Saints to Zion. Under

these circumstances, the number of females will far exceed the number of males. How are the overplus females to obtain husbands for eternity? We will answer this question in the words of Isaiah, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach." (Isaiah 4: 1.) Thus we see that the reproach of having no husband will be far greater than the reproach of seven women having one husband; indeed the latter will be no reproach at all; it will be the only means of taking away their reproach; being a divine institution, it will be sought after with eagerness, even at the expense of eating their own bread and wearing their own apparel.

The Apostle Paul says, "Neither is the man without the woman, neither the woman without the man in the Lord." (1 Cor. 11: 11. If, indeed, it be a true doctrine that in the Lord the man is not without the woman nor the woman without the man, then it is of the utmost importance that each should secure a companion in the Lord, that is, be joined together by the authority of God as one flesh, not only for this life, but for that which is to come. No man can be "in the Lord," in the full sense of this passage, that is, he cannot enter into all the fulness of his glory "without the woman." And no woman can be "in the Lord" or in the enjoyment of a fulness "without the man." This divine institution being properly taught and understood, it will be considered a reproach for any man or woman to remain in a single state, and not comply with the ordinance of God by which they can legally in their immortal state "multiply and replenish" the New Earth with an immortal offspring. In order that this reproach may be taken away "seven woman shall take hold of one man." They will understand that without a husband, they never can fulfil that great command which was given to immortal

beings; they will learn that if they do not place themselves in a condition to obey it, they must suffer the penalties thereof, and arise no higher than the angels whom Paul informs us the Saints will judge. The calamities of war will be so great in that day that the females will be far more numerous than the males; hence, the Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isaiah 13: 12.) In that day the long established custom of the male's first making the proposition of marriage to the female, will, in some measure, be reversed. Instead of a man's seeking to obtain the consent of seven women to become his wives, they will importune him to grant them that privilege; and for fear that he will object on account of the expense of so large a family, they will promise to "eat their own bread and wear their own apparel," if they can "only be called by his name to take away their reproach." And to show that the Lord sanctions that order of things and bestows great blessings upon the people where it shall be practised, Isaiah, in the following verses, says, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy." (Isa. 4: 2, 3.) And in the fifth verse, he informs us that "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." "The branch of the Lord," which is to be so "beautiful and glorious," having upon all its dwelling places and assemblies a cloud by day and a fire by night," are the very people where seven women are to be united to one man, and to be called by his name to take away their reproach.

It will not only be a reproach for a woman to be without a husband

among the people of God, but it will also be an affliction for a married woman to be barren; for the Lord has commanded the male and female to multiply; it will be a cause of sorrow not to fulfil this command: this was the case in ancient times. When Leah, one of Jacob's wives, had borne to him four sons, "she left bearing." "And when Leah saw that she had left bearing, she took Zilpah, her maid, and gave her Jacob to wife." And after this, she called upon the Lord, "and God hearkened unto Leah, and she conceived and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband." (Genesis 30: 9, 17, 18.) Here it will be seen, that God hearkened to Leah and gave her a fifth son, and the reason assigned for this blessing was, "Because she had given her maiden to her husband." This was an act which pleased the Lord, and, therefore, he hearkened to her prayer.

But why was the Lord pleased with this order of things? Because he is no respecter of persons; and Zilpah, no doubt, was just as worthy of a husband and posterity, as Leah. And, although Rachel had given Bilhah to Jacob for a wife, yet it seems for some reason, that Leah delayed following the example of her younger sister, and, therefore, she was barren, but when she became willing to give Zilpah to Jacob, the Lord blessed her for the act, and heard her prayers and gave her another son. Both Bilhah and Zilpah would probably have failed in getting husbands for eternity, if Rachel and Leah had not given them to Jacob. There may be many similar circumstances in the last days wherein females would fail of entering into the eternal covenant of marriage were they not given to a man already having a family.

Can a woman have more than one husband at the same time? No: Such a principle was never sanctioned by scripture. The object of marriage is to multiply the species, according to the command of God. A woman with one husband can fulfil

this command, with greater facilities, than if she had a plurality; indeed, this would, in all probability, frustrate the great design of marriage, and prevent her from raising up a family. As a plurality of husbands, would not facilitate the increase of posterity, such a principle never was tolerated in scripture. But a plurality of wives would be the means of greatly increasing a family, and of thus fulfilling the command, not only to a far greater extent on the part of the husband, but also on the part of the females who otherwise might have been under the necessity of remaining single forever. As instances of the great increase, arising from a plurality of wives, we will mention several of the Judges of Israel; one of whom had thirty sons; another had thirty sons and thirty daughters; another had forty sons; (the number of daughters is not mentioned;) another mighty man of God, namely Gideon, had seventy-two sons; (the number of daughters is not known.) (See Judges 8: 30, 31; also 9: 5; and 10: 3, 4; and 12: 8, 9, 14.) Among all the people of Israel, the Lord chose Gideon, a man having many wives and children, to redeem His people from bondage. To this Polygamist he sent his angel, and showed him great signs and wonders, and gave him many revelations how to deliver Israel.

The Psalmist says, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." (Ps. 127: 3, 5.) The reward which God bestows upon his people is children. The Lord's heritage is children: hence the great anxiety of holy men and holy women in ancient times to increase their children. And hence the Psalmist predicted, concerning the redeemed of the Lord that should be gathered "out of the lands, from the east, and from the west, from the north, and from the south," that after they should wander in the wilderness, in a solitary way" where they should be

permitted to "prepare a city for habitation," the Lord would greatly bless the poor man "*and make him families like a flock.*" (See Psalm 107: 2—7, 35—43.) Instead of the righteous, in that day, being sorrowful to behold a poor man having "families like a flock," the Psalmist exclaims, "The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Those who are not righteous, and are not wise, and will not observe what the Psalmist says, will no doubt think that a strange thing is happened in the land, when they hear of a poor man's having "families like a flock." The wicked will, no doubt, open their mouths and cry Polygamy! Polygamy!! with a view to frustrate the fulfilment of the prophecies; but they will find before they get through, that they are fighting against God, and against His purposes, and against His divine institutions, and against the fulfilment of the prophets. They will soon find that "iniquity will stop her mouth," and that the Lord is, indeed, in the midst of His people, and that "he will rebuke strong nations afar off," and send forth His laws from Zion to govern all people. Then shall they know that when the Lord gives a man "*families like a flock,*" He intends it as a blessing and not as a curse; for "Lo, children are an heritage of the Lord," and happy are they who, through the everlasting covenant of marriage, obtain this great reward.

At a certain time Peter said to Jesus, "Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an *hundred fold now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 28, 29,

30.) To receive "now in this time" an hundred fold of houses and lands—an hundred fold of wives—an hundred fold of children, &c., is certainly a great temporal reward. A man that leaves one wife for the gospel's sake, receives a hundred wives in return for his sacrifice: a man that leaves three or four children for the kingdom of God's sake, receives three or four hundred children as a reward "now in this time." But how does he get his hundred fathers and mothers? These would naturally come along as he obtained his hundred fold of wives; for the parents of each of the hundred wives, he would lawfully claim as father and mother. And the brothers and sister of each of his wives he would naturally claim as his brothers and sisters. "An hundred fold of houses and lands" would be as necessary as any other part of these promises of our Saviour; for they certainly would be needed to comfortably support an hundred fold of wives and children. Well did the Psalmist say that "Children are an heritage of the Lord: and the fruit of the womb is his reward." Well did he say that the Lord should make for the poor man, "*families like a flock;*" an hundred fold of families, dwelling in a hundred houses, certainly would have very much the appearance of "*a flock*."

A plurality of wives was not only sanctioned of the Lord among Israel, but in certain cases it seems to have been absolutely necessary. The scripture says: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." (Deut. 25: 5, 6.) If the brother of the deceased was already married, it did not relieve him from the responsibility of the law; he was required to marry the widow of his

brother in order to raise up seed to him "that his name be not put out of Israel." Here, then, is a case where a man would be obliged to come out in open rebellion against the law, or else have a plurality of wives living at the same time. Now take the case of seven brethren; let them all marry. If six of the brothers died without children, the seventh would be obliged by this law to marry the six widows; hence, he would have seven wives living here in this life, or otherwise be a transgressor of the law. If the surviving brother have no previous wife at the time he marries his brother's widow, (as the first-born must not be considered as his seed, but must take the name of his deceased brother,) and if the brother's widow fail to have children, or, at least, have but one, what will the living brother do for children to bear up his own name in Israel? Shall he, who married his brother's widow for the sake of building up the name and house of the dead, be left childless, and have his own name blotted out from under Heaven? No, verily no; he would be under the necessity of marrying another wife, besides his brother's widow, in order that his own house and his own name might be perpetuated among the tribes of Israel.

The continuation of the name and posterity of a righteous man was considered a great blessing; hence David exclaims before the Lord, saying: "The children of thy servants shall continue, and their seed shall be established before thee." (Psalm 102: 28.) To have the chain of posterity broken by death was considered a great calamity, therefore the Lord made strict provisions for such cases. If the deceased had no brother living, it then fell upon the nearest kinsman to marry his widow. We have an example of this given in the book of Ruth: her husband being dead, and having no child, nor any brother to marry his widow, Boaz, his uncle, one of the brothers of his father, took Ruth for his wife, "to raise up the name of the dead upon his inheritance, that the name

of the dead be not cut off from among his brethren, and from the gate of his place." (Ruth 4: 10.) Thus Boaz and Ruth became the great grand parents of David.

This order of things did not originate with the law of Moses; it was in existence in the days of the patriarchs long before Moses was born. Judah had three sons, namely, Er, Onan, and Shelah. Er, having married Tamar, died because of his wickedness without a child. "And Judah said unto Onan, go in unto thy brother's wife and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his," and though he married her, he refused to "give seed to his brother. And the thing that he did displeased the Lord; wherefore he slew him also." (Gen. 38: 6-10.) Shelah being too young to marry, Judah required Tamar to "remain a widow at her father's house until Shelah was grown." Thus we see that before the law of Moses was given the patriarchs understood and practiced the law which required the brother of the deceased to marry his widow, for the purpose of continuing the name of the dead. This law as we have seen necessarily includes a plurality of wives.

In a nation as numerous as Israel there would naturally be many thousands of instances throughout all their generations where husbands would die without children; and there also would be many thousands of instances where the living brother or next kinsman, though already married, would be required by the law to marry the widow. It must be remembered that this order of things was in full force, and all Israel were required to observe it, at the time our Saviour and his apostles went forth preaching among that nation. Question. Was there anything connected with the gospel and teachings of Christ or his apostles, intended to abolish the law in relation to the widow of the dead? When our Saviour and his servants went forth through all the cities of Israel, preaching, baptizing, and in-

roducing into the church all who would receive their testimony, is it at all likely that they condemned those who had married a plurality of wives in obedience to the law? What would they naturally have said to a man who had married half a dozen widows of his brothers who had died childless? Would they have condemned him for keeping the law? Would they have refused him entrance into the Christian Church, because he had been faithful to the law? Would they have required him to put away the widows of the dead whom the law had compelled him to marry? If he had not kept the law, would he not have been condemned by the law? Hear what the penalty of disobedience is, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, amen. (Deut. 27: 26.) A man, then, was bound under a heavy curse to marry all the widows of his deceased brothers who died childless. Must he, therefore, be a cast-away for doing his duty? Must he be kept without the pale of the Christian Church, unless he put away all his wives but one? Such an idea is preposterous. On the other hand, if Jesus and his servants had found a man in all Israel who had refused to obey this law—who would not marry the widows of his dead brothers, they would have reprovved him as a transgressor; they would have told him that he was under a curse for neglecting to obey the law; they would have warned him to repent; and it is very doubtful whether they would have received him into the Christian Church, unless he first manifested his repentance by observing the law, and marrying the widows, as required.

And again, we ask, was it not just as necessary for Israel, under the Christian dispensation, to observe this law, and perpetuate the name of the dead, as under the Patriarchal and Mosaic dispensations? Why was it necessary that the name of the dead should be held so sacred, until Christ came, and then be entirely neglected and forgotten? Some

may say that when Christ came, "old things were done away and all things became new." But who does not know that this had reference only to the law of carnal commandments and ordinances which Christ came to fulfil? Who does not know that there were many commandments and laws which were connected with the law of ordinances which were continued under the gospel? The ten commandments were not done away in Christ. Prayer which was practised under the law, was also necessary under the gospel. The law against adultery was not abolished by the gospel. The gospel did not abolish the law against stealing, against killing, against taking the name of the Lord in vain, against false witnesses, against drunkenness, or against any other abominations. Christ did not do away the law of doing good to ones neighbor, the law of uprightness and honesty which should characterize their dealings, one with another. Christ, by introducing the gospel, never intended to abolish the law practised among Israel in helping the poor, the needy, the fatherless, and the widow. Hence there were hundreds of commands and laws under the Patriarchal and Mosaic dispensations which Christ did not come to do away. What was moral, and good, and righteous before Christ came was equally so after he came, unless we can find some evidence to the contrary. If it was a good, moral, and righteous act, before Christ to remember the dead who left no posterity, it was equally so after Christ, unless we can find something in Christ's doctrine, abolishing the law of marriage in behalf of the dead. What is there in the gospel that conflicts with the idea of the widows of several brothers that are dead, marrying the only surviving brother, and the first born of each being called after the name of the dead, that his name and lineage might be perpetuated to future generations? Why should it be thought so very important to continue the names and lineages of the millions

of Israel for thousands of years, and then all at once abolish the law established for this purpose?

There were thousands of Israelites, who, if they lived up to their law, must have had a plurality of wives when the gospel was first introduced among them. And as the Apostles were commanded to preach the gospel to every creature, they must have preached it to these thousands of Polygamists. How could they become members of the church of Christ? If plurality of wives was not tolerated in the Christain Church, it is evident that these Jewish Polygamists would have to break up their families and each give a bill of divorcement unto all his wives, but one: but the gospel forbids the giving of a bill of divorce, only in case of adultery. The gospel says "what God has joined together let no man put assunder." A man, then, who had married several widows of his deceased brothers according to the law, (being under a heavy curse if he refused,) would have no right to put them assunder or give them a bill of divorce. What must he do? According to the views of modern Christendom he could not enter the Christian Church with a plurality of wives, and according to the gospel he would have no right to divorce them. Therefore, he would be without hope; no possible way for him to be saved. Who so destitute of common sense as to believe, for one moment, such absurdities? Thousands of the Israelites, then, were compelled, through fear of the curse of disobedience, to marry a plurality of wives. and these thousands of Polygamists were compelled by the gospel not to divorce their wives only for the sin of adultery. Therefore either the Christian Church must have tolerated Polygamy, or else they must have been under the necessity of unlawfully divorcing that which God had joined together, or else they must have considered that all such, because of their faithfulness to the law in behalf of the dead, had placed themselves beyond the reach of gospel mercy. Here are three alternatives; which will the Christian choose? To choose either of the latter two would be, not only unscriptural, but sinful in the highest degree. The first alternative alone remains, namely, to tolerate the plurality system as a divine institution; to admit Jewi-h Polygamists into the Christian Church, with all their wives, through their faith and obedience to the gospel.

(To be continued.)

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